

KHATME-KHWAJGAN

A Detailed Discussion

An extract from:

❖ **Barakât-e-du'â**

❖ **Fatâwâ Rahîmiyyaha**

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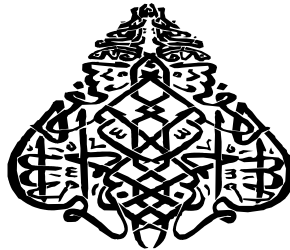
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده ونصلي علي رسوله الكريم اما بعد

KHATME-KHWÂJGÂN AND THE ELDERS OF THE UMMAH

All praises to Allâh ﷻ, my respected father Hadrat Maulânâ Muhammad Ayub Sâhib Surtî Qâsmî مد ظله has written a comprehensive book entitled 'Barakâte Du'â' which comprises hundreds of pages regarding the virtues of du'â. In the 27th chapter there is a complete chapter regarding the virtues of the *khatme-khwâjgân*, which I have extracted and present to you.

Al^hamdulillâh, the practice of *khatme-khwâjgân* is centuries old. From amongst the pious predecessors Hadrat Imâm Ja'far Sâdiq, Ârife Rabbânî Shaikh Bâyezîd Bustâmî, Ârif Billâh Hadrat Shaikh Abul-Hasan Kharqânî, Âlim-e-Rabbânî Shaikh Sarhindî Mujaddid Alfe-Thânî, Shah Abdul-Azîz Mu^haddith Dehlawî رَحْمَةُ اللَّهِ عَلَيْهِ, such famous Imâms of *tasawwuf* and such Ulama-e-Rabbâniyyîn who were particular on the Sunnah and Sharî'ah, all accepted and practised the *khatme-kwâjgân*.

Besides them, in the khanqahs of the latter-day saints such as Shaikhul Arab wal 'Ajam Hadrat Hâjî Imdâdullâh Sâhib Muhâjir Makkî رَحْمَةُ اللَّهِ عَلَيْهِ, Hakîmul-Ummat Mujaddid-e-Millat Hadrat Maulânâ Ashraf Alî Sâhib Thânwî رَحْمَةُ اللَّهِ عَلَيْهِ, Qutbul-Irshâd Hadrat Shah Abdul Qâdir Sâhib Raipûrî رَحْمَةُ اللَّهِ عَلَيْهِ, Qutbul-Aqtâb Shaikhul-Mu^hadithîn Hadrat Maulânâ Mu^hammad Zakariyyâ Sâhib Muhâjir Madanî رَحْمَةُ اللَّهِ عَلَيْهِ etc, such followers of the Sunnah and Sharî'ah; for a long period the echoes of *khatme-kwâjgân* resounded in a congregational form. This beneficial chain continues in many places till now.

Remember, only in Thanabawan, from the time of the spiritual guide of Hadrat Nânotwî رَحْمَةُ اللَّهِ عَلَيْهِ and Hadrat Gangohî رَحْمَةُ اللَّهِ عَلَيْهِ, Hadrat Hâjî Imdâdullâh Sâhib Muhâjir Makkî رَحْمَةُ اللَّهِ عَلَيْهِ until

now, which is approximately 150 years, the action of *khatme-kwâjgân* has remained.

Thus, creating any type of confusion regarding the recital of *khatme-kwâjgân* or being in doubt regarding it cannot be said to be anything but insufficient knowledge, foolishness or having evil thoughts about the *Akâbirîn* (elders) of the Ummah.

May Allâh ﷻ grant us the ability to respect and honour our elders. Âmîn.

Samî'ullâh Maulânâ Ayûb Kholwadia
Bartley, U.K.

27TH CHAPTER

The virtues of khatme-kwâjgân, the virtues of the
kalimah لا حول ولا قوة الا بالله,
doubts regarding some du'âs and it's answers & some poems
regarding du'â.

Before this, the chapter regarding the virtues of Jumuah has passed. Now here, many important points will be noted regarding the following topics which are:

- ❖ The view of the Chishtî Mashâikh regarding the *khatme-khwâjgân*.
- ❖ The Khânqah of Thânbowan and *khatme-khwâjgân*.
- ❖ The wisdom of reciting لا حول in answer to azân.
- ❖ Proven prescription of Muḥaddith Dehlawî رحمه الله.
- ❖ The Virtues of the people of Badr and their blessings.
- ❖ Through the blessings of this *kalimah*, a prisoner attained freedom.
- ❖ The best *wazîfah* which bring a person from being astray to guidance and other *wazâif* like it. Besides taking from such a book as *Saḥîḥ* Bukhârî and *Saḥîḥ* Muslim, some unique tested *amaliyâh* (practices) of the elders of the Ummah has been written at the end of this last chapter.

O Most Merciful of those who show mercy! Only due to Your grace and kindness, accept this complete book and grant us and the Muslim Ummah the ability to always continue making du'âs according to the sunnah method.

O Allâh! I am your very sinful servant. In the writing of this book, definitely there will be errors, mistakes and shortcomings. O Allâh! Forgive me through the quality of Your *sattârî* (concealing) an *ghaffârî* (forgiveness). O My Master.

آمين يا رب العالمين بحاه النبي الكريم صلى الله عليه وسلم

First section: Virtues of the khatme-kwâjgân

All praises be to Allâh ﷻ and durûd upon Nabî ﷺ. Amongst the practices of the elders of the Ummah, is one such good action which the famous Mashâikh of the four *silsilahs* of *tasawwuf* would practice during times of individual, collective, national or universal difficulties and problems. After this they would make *îsal-e-thawâb* of it and seek a *wasîlah* through the pious predecessors and then they would make du'â asking for safety from these trials and tests and for success in their noble purposes. The name of this action is *khatme-khwâjgân*.

The virtues of khatme-khwâjgân

The practice of *khatme-kwâjgân* is centuries old. (Refer to page three until end of "... evil thoughts about the *Akâbirîn* (elders) of the Ummah)."

Khatme-kwâjgân and the Naqshbandî Mashâikh

The *Akâbirîn* (elders) of the *Naqshbandî*, *Chishtî* and *Qâdrî silsilahs* for many centuries have, with slight differences, performed these *aurâd* (practices) and thereafter would make du'â for the success of their aims.

Now here, I will first give a small explanation of the word *kwajah*:

The word *kwajah*, in different times have been used for different matters and persons. Here the meaning of *kwajah* is Shaikh and *Pîr / Murshid* (spiritual guide). *Kwajah* is in the singular form and its plural is *khwâjgân*. Thus *khatme-khwâjgân* means to complete the (permissible) *aurâd*, *azkâr* and *wazâif* practices which are linked to the *Ahlullâh* and *Buzrugâne-dîn*, individually or collectively (staying within the boundaries of the Sharî'ah).

(1) Hadrat Shaikh Muḥammad Ibn Alî ﷺ has written in *Khazînatul-Asrâr*: "The view and experience of Hadrat Imâm

Ja'far Sâdiq, Hadrat Bâyezîd Bustâmî, 'Ârif Billâh Hadrat Shaikh Abul-Hasan Khirqânî and the Naqshbandî Mashâikh who are their followers, is that: The recital of *khatme-khwâjgân* is very beneficial and tested for safety from trials, problems and difficulties, cure from sicknesses, attaining success in fulfilling one's needs and aims, and attaining safety from the trials of jealous people, enemies and adversaries. (*Risâlah khatme-kwâjgân p.9-14 Jâmiah Husainiyah Rander, Gujerat, India*)

(2) The practise of *khatme-kwâjgân* took place in the khanqah of Ârife Rabbânî Mujaddid Alfe-Thânî رحمۃ اللہ علیہ

(3) Shah Abdul-Azîz Muḥaddith Dehlawî رحمۃ اللہ علیہ states: "The recital of *khatme-kwâjgân* has been tried and tested".

(4) In the khanqah of Hakîmul-Ummah, Hadrat Maulânâ Ashraf Alî Thânwî رحمۃ اللہ علیہ (in Thânbowan) in the presence of Hadrat, *khatme-kwâjgân* continued to be recited for a long period according to the *Chishtiyyâ* method.

(5) By *walî-kâmil* Mirzâ Jâne-Jânâ رحمۃ اللہ علیہ, after the recital of *khatme-khwâjgân*, it's rewards would be sent to the souls of the elders of the *Naqshbandî silsilah*. Thereafter, through their *wasîlah* (agency) du'â would be made. (*Ibid*)

(6) Nawâb Siddîq Hasan Khan Sâhib Bhopalî رحمۃ اللہ علیہ writes in his book, 'Ad-dâ wa-dawâ': "With whatever intention and desire *khatme-khwâjgân* is recited, success is attained in one's aims".

(7) In the Khânqah of Qutbul-Irshâd Hadrat Aqdas Shah Abdul-Qâdir Sâhib Raipûrî رحمۃ اللہ علیہ this was recited for a long period with the intention of gaining salvation from difficulties and for being successful in good aims.

(8) In Jâmiah Mazâhirul Ulûm, Saharanpur, this *wird* (practice) was recited after the Asr Salâh. In this gathering, Qutbul-Aqtâb Shaikhul Muḥadithîn Hadrat Maulânâ

Muhammad Zakariyyâ Sâhib رحمۃ اللہ علیہ would at times also attend. After the *khatme-kwâjgân* special du'â would be made for the success and well-being of all the Muslims. (*Ibid*)

Hadrat Thânwî رحمۃ اللہ علیہ and *khatme-kwâjgân*

Ârife Billâh Khwâjah Azîzul Hasan Sâhib Majzûb رحمۃ اللہ علیہ writes in *Ashrafus-Sawâniḥ* according to the instruction of Hakîmul-Ummah Hadrat Thânwî رحمۃ اللہ علیہ: "The *wazifah* of *khatme-kwâjgân* was recited daily after the Asr *Ṣalâh* for public welfare and more so for the assistance of the residents of the *khanqah* who were poor; in which those residing in the *khanqah* would join, based on certain suitable conditions.

After the *wazifah* (*khatme-kwâjgân*) daily, each person's name would be taken and du'â would be made for his desired need. (*Ashrafus-Sawâniḥ* vol.2 p.243)

After this an entire page has been written with regard to it's *wasâil* in great detail.

The English lose a case

Shaikhul Mashâikh Hadrat Maulânâ Hâjî Muhammad Fârûq Sâhib Sukhurwî رحمۃ اللہ علیہ said: "Once, in united Hindustan, the English oppressively took control over Muslim position. The one in charge of that position filed a case against the English on one side and on the other side, he informed Hadrat Thânwî رحمۃ اللہ علیہ of the situation and requested du'âs for the success in the case.

Hadrat Thânwî رحمۃ اللہ علیہ began the *wird* (practice) of *khatme-kwâjgân* for him in his *khânqah*. According to the manner of the *Aslâf*, daily after the *khatme-kwâjgân*, du'â would be made for him, collectively. By the grace of Allâh ﷻ and due to the blessings of *khatme-kwâjgân* and du'â, after a short while, this Muslim's position was returned. This oppressive English occupier lost the case. From here we can see that the *khatme-kwâjgân* has great effects and blessings.

Khatme-kwâjgân and Sayyidunâ Hadrat Masîhullâh

During the era of Hadrat Thânwî رحمۃ اللہ علیہ, when Hadrat Shaikh Maulânâ Masîhullâh Sâhib رحمۃ اللہ علیہ would go to Thânbowan, if the *khatme-kwâjgân* was taking place, Hadrat would also participate in this gathering. After Hadrat Thânwî رحمۃ اللہ علیہ passed away, whenever Hadrat Masîhul Ummah رحمۃ اللہ علیہ would happen to go to Thânbowan and it was the time of the *khatme-kwâjgân*, Hadrat would still participate.

Besides this, sometimes Hadrat Masîhul Ummat رحمۃ اللہ علیہ would go specially for the purpose of participating in the *khatme-kwâjgân* gathering. Sometimes it would happen that Hadrat Jalâlâbâdî رحمۃ اللہ علیہ would specially send one of his associates to Thânbowan to participate in the *khatme-kwâjgân* gathering and he would say: "There are great blessings in it".

Due to Jalâlâbâd being close to Thânbowan, if Hadrat had to begin the practice of *khatme-kwâjgân* by him, because of Hadrat Masîhul Ummat's رحمۃ اللہ علیہ acceptance and his being *mustajâbud-da'wât* (person whose du'â is readily accepted), people would leave Thânbowan and come to him (in Jalâlâbâd). There would be an end there or possibility this practice would come to an end there. Besides these factors, the main reason why Hadrat رحمۃ اللہ علیہ did not commence with this practise here (in Jalâlâbâd) was that he kept the honour and respect of his Shaikh and spiritual guide, Hadrat Thânwî's رحمۃ اللہ علیہ *Khânqah* in view, since this practice was continuing there.

Hadrat Masîhul Ummat's رحمۃ اللہ علیہ special *majâz* and beloved Khalîfah, Hadrat Maulânâ Hâjî Muḥammad Fârûq Sâhib Sakharwî رحمۃ اللہ علیہ asked permission from his Hadrat Shaikh Masîhul Ummat to commence the practice of *khatme-kwâjgân* at his place (in Sukkar, Sindh, Pakistan). Hadrat رحمۃ اللہ علیہ granted him permission to recite it daily. Alḥamdulillâh, this practice continues till today in Sukkar.
(Ayûb Surti Qasimî)

Cure for seventy types of difficulties

Hadrat Makhûl Shâmî رحمہ اللہ علیہ, who was a high-ranking Tâbi'î and a Muftî of Shâm (Syria) ⁽¹⁾ narrates this *marfu'* narration: "The one who recites:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا مَلْجَأَ وَلَا مُنْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ

Allâh ﷻ will remove seventy types of difficulties from him, the least being poverty." (*Mirqât of Mullâ Alî Qârî vol.5 - Nasai Sharîf*)

After mentioning the virtues of *khatme-kwâjgân* and the verification on its effects and blessings from the Akâbirîn (elders) of the Ummah, I will now write its manner of recital according to the *Chishtiyyah Mashâikh*.

Khatme-kwâjgân by the Chishti mashâikh

(From: *Risâlah Khatme-Khwâjgân p.9, Jamiah Husainiyah, Rander, Surat, Gujerat, India*)

(1) Sitting in the gathering with wudû, first recite durûd sharîf 10 times.

(2) Then recite "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا مَلْجَأَ وَلَا مُنْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ" 360 times.

(3) Then recite Sûrah Alam Nashrah together with Bismillâh 360 times.

(4) Then recite again "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا مَلْجَأَ وَلَا مُنْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ" 360 times.

(5) Thereafter recite durûd sharîf 10 times.

Note: For whatever purpose this *wird* (incantation) is recited, one should continue reciting it punctually at a specific time and thereafter make du'â until one is successful in his venture. Inshâ Allâh ﷻ success will soon embrace one.

In the Khânqahs (or Masâjid, Madâris, homes, etc), the manner of reciting this *wazîfah* is that one should count 360 date seeds and place it in a bag or container. Thereafter,

daily after any Salâh (or any other free time according to one's desire, but the time must be specified), a *muṣallâ* or long cloth should be spread and all the seeds should be scattered on it. Then, all those participating should sit together around the cloth.

From the gathering, one person should call out the *wird*, one-by-one instructing all to recite in the way it has been written. When they have finished reciting, one pious person from those present should make a collective du'â.

If only it would be done understanding it's rights

Keeping in mind the filthy, oppressive and harmful intentions which the enemies of Islam have against the Muslims and having mercy on the helplessness and oppression on the Muslim Ummah, for 30 to 40 days, more so during the accepted and blessed times of Ramadân, after *mashwarah* (consultation), a time should be specified and during this time the *khatme-kwâjgân* should be recited. Thereafter, daily all should make du'â for all Muslims in general throughout the world.

There is no doubt Inshâ Allâh (if Allâh wills) that this action will be very beneficial in attaining the pleasure of Allâh ﷻ and Rasûlullâh ﷺ and for the success and elevation of the Muslims.

May Allâh ﷻ with His graces and kindness grant the ability to His sincere servants to act on it. Âmîn.

O honorable readers! This point should also be kept in mind that inspite of the virtues, blessings and benefits of *khatme-kwâjgân*, this fact is also accepted that this *wird* and all other *aurâd* which are linked to our honorable Akâbirîn, when practicing on them, one should not perpetually do it with so much absorption and commitment by which ignorant people or people with deficient knowledge begin regarding it as a part of the pure Shari'ah or where people begin

becoming deficient in *tilâwat* of Qurân Majîd (or Sunnah du'âs) or lessons of Ahâdîth. This is not proper.

Ma'mûlât (practices) in the light of masâil

Our respected elders have mentioned regarding *khatme-kwâjgân*:

"In one's *ma'mûlât*, *mustahab* actions should be kept on its place and *masnûn* actions should be kept on its place. In one's *ma'mûlât*, *mudâwamat* (continuity) is one thing and *isrâr* (persistence) is another. It should not be given the rank of Farḍ, Wâjib or Sunnah. Protecting one's *îmân* and beliefs, one should abstain from *ifrât* (excess) and *tafrîṭ* (deficiency) and should not leave *i'tidâl* (moderation).

During the time of *khatme-kwâjgân*, if a person is involved in any *nawâfil*, *tilâwat*, *zîkr* or individual *ma'mûlât* (worship), such people should not be invited to participate in the *khatm*, nor should he be forced, or regarded as evil. In fact, one should keep his mind and heart free from any blot of evil thoughts.

No-one should be pressurized or forced to sit for it. It should not be advertized nor announced. Those not participating should not be made an object of criticism. Looking down at them or in a different way etc. are improper and not good acts.

Allâh forbid! If such things begin occurring, then at such a time, these practices (which are attributed to our pious elders, inspite of being very beneficial) should be stopped or removed.

The practice of *khatme-kwâjgân* has continued to take place at different times for approximately one hundred and fifty years. Inspite of this, by the *faḍl* (grace) of Allâh ﷻ, until now, no act contrary to the Sharî'ah, innovations or *makrûhât* (disliked acts) etc. can be seen in it. This is the

i'tidâl (moderation) of our elders who were followers of the sunnah. الحمد لله علي ذلك

(The subject matter of this entire chapter has been taken from Majâlis-e-Zikr p.2 (English) of Hadrat Shaikh Hâjî Muhammad Fârûq Sâhib Sakhrawî)

Wonderful ‘a mal (practice) for safety from sudden calamities

Ârife-Rabbâni, Mujaddid Alfe Thâni راجي الله عنه has shown a short and effective *wird* (practice) for the removal of sudden calamities and problems and for worrying conditions:

- (1) First, in the state of wudû, recite durûd sharîf 100 times.
- (2) Then recite 500 times لا حول ولا قوة الا بالله
- (3) Then recite 100 times durûd sharîf.

Hadrat Mujaddid Sâhib راجي الله عنه states: "Specify a time when the above mentioned *wazîfah* should be recited (alone) followed by du‘â continuously until one’s purpose is fulfilled. Inshâ Allâh, very soon success will be achieved." (*Mi‘yârus-Sulûk*)

Muhaddith Dehlawî’s راجي الله عنه authentic and tested practice

The famous saint, Ârif Billâh Shah Walîyullâh Muhaddith Dehlawî راجي الله عنه states: "My honourable father has shown me one special authentic and tested action. Hadrat راجي الله عنه has said: "Whenever any huge and sudden calamity occurs or an important necessity comes to the fore, at such a time, recite:

يَا بَدِيعُ الْعَجَائِبِ بِالْخَيْرِ يَا بَدِيعُ

1 200 times for 21 days at a special time with punctuality and thereafter make du‘â supplicating in the court of Allâh ﷻ. (Recite durûd sharîf 11 times in the beginning and ending) Inshâ Allâh, from the unseen, Allâh ﷻ will prepare means of success in all aims.

May Allâh ﷻ through His grace and kindness accept this effort and grant *taufîq* (ability) to all well-wishers of the Ummah after reciting this *wird*, to make du'â for themselves and all Muslims that they be saved from all difficulties and calamities and be granted success in all their good aims. Âmîn.

Muhammad Ayûb Surti Kholwadia

Fatwâ from Fatâwâ Rahîmiyyah (vol.2 p.244)

The ruling regarding establishing a gathering of Zikr in the Masjid besides the times of Salâh and to establish a gathering of Zikr in the homes by instructing the women to make Zikr by means of a microphone ?

Question 79:

There is a famous Âlim, Ârif-Billâh and a pious Muslim person. His faiz (spiritual benefit) flows in Hindustan, Pakistan, England, and many other countries. His one majâz (one who has got khilâfat from him) who is an Âlim, has taken permission from him and has established a halqah (gathering) of Zikr. Every week, in the masjid, when it is free of people reciting salâh or making tilâwat, a gathering of zikr takes place for the men. A distance away from the Masjid, in a Madrasah, women gather. By means of a microphone, instruction of zikr is given to them. Alḥamdulillah, by means of this, men and women's attention towards deen is increasing, and benefit is occurring. If those men and women were at home, they would have wasted their valuable time in seeing television, videos and other frivolous activities.

Many Ulamâ do not encourage this form of zikr (gathering of men and women in the Masjid and Madrassah). Similarly, another gathering of zikr is about to commence in the Masjid, when it is free of people performing Salâh and making tilâwat, with the intention of benefitting the Muslims. In it, one Âlim will give a concise lecture. Thereafter khatme-kwâjgân will take place (as it was held in the Khânqah of Hadrat Thânwî رحمۃ اللہ علیہ). Thereafter zikr will take place followed by ijtimâ'î du'â.

Our question to Hadrat is that is there any Shar'î harm in holding the above-mentioned majlis? بينوا توجروا

Answer:

حامدًا ومصليًا ومسلمًا

In the Khânqahs, the actions of *zikr-e-jahrî* (loud zikr), *zikr-e-sirrî* (soft zikr) and *murâqabah* (contemplation) has continued from generation to generation by the true Mashâikh. These personalities, in the light of their experiences, suggest a cure for spiritual maladies and show methods for staying away from sins and evils. The purpose is *tazkiyâ-e-nafs* (purification of the soul). There can be scope for it, if they establish these gathering of Zikr with the intention of creating in the hearts of the *murîdîn* (disciples) the *ma'rifat* (recognition), love and relationship with Allâh ﷻ and to involve them in the remembrance of Allâh ﷻ, as long as they stay within the boundaries of the Sharî'ah, they do not persist on this form, they do not have evil thoughts or regard as sinners those who do not participate in this form and they do not disgrace them and there is no disturbance by their Zikr for those performing Salâh or sleeping.

However, the gathering of women is a delicate matter. If by staying at home, this could be achieved, this is much better. If this cannot take place and the women come and go with their *mahrâms*, taking full care of *hijâb*, or they choose such trustworthy companionship by which they can be protected from evils and defamation nor will their chastity be tarnished, then permission can be given due to hope of them attaining benefit and due to their being saved from sins, evil and futile things, on condition that it is not regarded as a Dînî decree or Sunnah matter and there is no persistence. If (Allâh ﷻ forbid!) fear of *fitnah* (mischief / evil) commences, it will be necessary to discard this manner. Instead of only doing Zikr, it will be more appropriate if a gathering of *tafsîr* or lessons of Qurân is

held and similarly some necessary *masâil* are mentioned. Together with this, some time should be kept for Zikr.

It is mentioned in a Hadîth:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارِسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ (رواه مسلم وابو داؤد)

Hadrat Abû Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Rasûlullâh ﷺ said: "Whoever gathers in any house from the houses of Allâh ﷻ reciting the book of Allâh ﷻ and reading it out to one another, tranquility descends upon them, mercy enshrouds them, the angels throng around them and Allâh ﷻ mentions them in the assembly of angels. (*Fadâil-e-Qur'ân*, Hadîth no. 22)

And Allâh ﷻ knows best.